

TRACTS FOR THE TIMES.

BY

MEMBERS OF THE UNIVERSITY OF OXFORD.

VOL. I.

FOR

1833-4.

"If the trumpet give an uncertain sound, who shall prepare himself to the battle?"

LONDON:

PRINTED FOR J. G. & F. RIVINGTON,

ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE, PALL MALL:

& J. H. PARKER, OXFORD.


1834.



*** These Tracts are continued in Monthly Numbers, at the price
of 2d. per sheet.*

Among other corrections the reader is requested to make the
following:—

- No. 18. p. 6. *for crucifixion and murder, read betrayal and crucifixion.*
p. 9. *for observing, read observation.*
22. p. 9. *for christians, read children.*



GILBERT & RIVINGTON, PRINTERS,
St. John's Square, London.

ADVERTISEMENT.

THE following Tracts were published with the object of contributing something towards the practical revival of doctrines, which, although held by the great divines of our Church, at present have become obsolete with the majority of her members, and are withdrawn from public view even by the more learned and orthodox few who still adhere to them. The Apostolic succession, the Holy Catholic Church, were principles of action in the minds of our predecessors of the 17th century; but, in proportion as the maintenance of the Church has been secured by law, her ministers have been under the temptation of leaning on an arm of flesh instead of her own divinely-provided discipline, a temptation increased by political events and arrangements which need not here be more than alluded to. A lamentable increase of sectarianism has followed; being occasioned (in addition to other more obvious causes,) first, by the cold aspect which the new Church doctrines have presented to the religious sensibilities of the mind, next to their meagreness in suggesting motives to restrain it from seeking out a more influential discipline. Doubtless obedience to the law of the land, and the careful maintenance of "decency and order," (the topics in usage among us,) are plain duties of the Gospel, and a reasonable ground for keeping in communion with the Established Church; yet, if Providence has graciously provided for our weakness more interesting and

constraining motives, it is a sin thanklessly to neglect them; just as it would be a mistake to rest the duties of temperance or justice on the mere law of natural religion, when they are mercifully sanctioned in the Gospel by the more winning authority of our Saviour Christ. Experience has shewn the inefficacy of the mere injunctions of Church order, however scripturally enforced, in restraining from schism the awakened and anxious sinner; who goes to a dissenting preacher "because (as he expresses it) he gets good from him:" and though he does not stand excused in God's sight for yielding to the temptation, surely the Ministers of the Church are not blameless if, by keeping back the more gracious and consoling truths provided for the little ones of Christ, they indirectly lead him into it. Had he been taught as a child, that the Sacraments, not preaching, are the sources of Divine Grace; that the Apostolical ministry had a virtue in it which went out over the whole Church, when sought by the prayer of faith; that fellowship with it was a gift and privilege, as well as a duty, we could not have had so many wanderers from our fold, nor so many cold hearts within it.

This instance may suggest many others of the superior *influence* of an apostolical over a mere secular method of teaching. The awakened mind knows its wants, but cannot provide for them; and in its hunger will feed upon ashes, if it cannot obtain the pure milk of the word. Methodism and Popery are in different ways the refuge of those whom the Church stints of the gifts of grace; they are the foster-mothers of abandoned children. The neglect of the daily service, the desecration of festivals, the Eucharist scantily administered, insubordination permitted in all ranks of the Church, orders and offices imperfectly developed, the want of Societies for particular religious objects, and the like deficiencies, lead the feverish mind, desirous of a vent to its feelings, and a stricter rule of life, to the smaller religious Communities, to prayer and bible meetings, and ill-advised

institutions and societies, on the one hand,—on the other, to the solemn and captivating services by which Popery gains its proselytes. Moreover, the multitude of men cannot teach or guide themselves; and an injunction given them to depend on their private judgment, cruel in itself, is doubly hurtful, as throwing them on such teachers as speak daringly and promise largely, and not only aid but supersede individual exertion.

These remarks may serve as a clue, for those who care to pursue it, to the views which have led to the publication of the following Tracts. The Church of Christ was intended to cope with human nature in all its forms, and surely the gifts vouchsafed it are adequate for that gracious purpose. There are zealous sons and servants of her English branch, who see with sorrow that she is defrauded of her full usefulness by particular theories and principles of the present age, which interfere with the execution of one portion of her commission; and while they consider that the revival of this portion of truth is especially adapted to break up existing parties in the Church, and to form instead a bond of union among all who love the Lord Jesus Christ in sincerity, they believe that nothing but these neglected doctrines, faithfully preached, will repress that extension of Popery, for which the ever multiplying divisions of the religious world are too clearly preparing the way.

Oxford,

The Feast of All Saints, 1834.

CONTENTS.

No.	No.
1. Thoughts on the Ministerial Commission, respectfully addressed to the Clergy.	Churchmen, the Strength of the Church.
2. The Catholic Church.	24. The Scripture View of the Apostolic Commission.
3. Thoughts respectfully addressed to the Clergy on Alterations in the Liturgy.	25. Bishop Beveridge on the great Necessity and Advantage of Public Prayer.
4. Adherence to the Apostolical Succession the safest Course.	26. Bishop Beveridge on the Necessity and Advantage of frequent Communion.
5. A Short Address to his Brethren on the Nature and Constitution of the Church of Christ, and of the Branch of it established in England. By a Layman.	27. Bishop Cosin on the Doctrine of the Eucharist.
6. The Present Obligation of Primitive Practice.	28. The same, continued.
7. The Episcopal Church Apostolical.	29. Christian Liberty; or, Why should we belong to the Church of England? By a Layman.
8. The Gospel a Law of Liberty.	30. The same, continued.
9. On Shortening the Church Service.	31. The Reformed Church.
10. Heads of a Week-day Lecture, delivered to a Country Congregation in —shire.	32. The Standing Ordinances of Religion.
11. The Visible Church. Letters I. and II.	33. Primitive Episcopacy.
12. Bishops, Priests, and Deacons.	34. Rites and Customs of the Church.
13. Sunday Lessons.—The Principle of Selection.	35. The People's Interest in their Minister's Commission.
14. The Ember Days.	36. Account of Religious Sects at present existing in England.
15. On the Apostolical Succession of the English Church.	37. Bishop Wilson's Form of Excommunication.
16. Advent.	38. Via Media.—No. 1.
17. The Ministerial Commission, a Trust from Christ for the Benefit of His People.	39. Bishop Wilson's Form of receiving Penitents.
18. Thoughts on the Benefits of the System of Fasting enjoined by our Church.	40. Baptism.
19. On Arguing concerning the Apostolical Succession.	41. Via Media.—No. 2.
20. The same, continued. Letter III.	42. Bishop Wilson's Meditations on his Sacred Office. No. 1.—Sunday.
21. Mortification of the Flesh a Scripture Duty.	43. Length of the Public Service.
22. The Athanasian Creed.	44. Bishop Wilson's Meditations on his Sacred Office. No. 2.—Monday.
23. The Faith and Obedience of	45. The Grounds of our Faith.
	46. Bishop Wilson's Meditations on his Sacred Office. No. 3.—Tuesday.

RECORDS OF THE CHURCH.

No.	No.
I. Epistle of Ignatius to the Ephesians.	IV. Epistle of Ignatius to Polycarp.
II. Epistle of Ignatius to the Magnesians.	V. Epistle of Ignatius to the Trallians.
III. The Apostle St. John and the Robber.	VI. Account of the Martyrs of Lyons and Vienne.
	VII. Epistle of Ignatius to the Smyrneans.

No.	No.
VIII. Epistle of Ignatius to the Romans.	XIV. Irenæus on the Rule of Faith.
IX. The Martyrdom of Ignatius at Rome.	XV. The temporal Condition and the Principles of Christians, from the Epistle to Diognetus.
X. Epistle of Ignatius to the Philadelphians.	XVI. Address of Clement of Alexandria to the Heathen.
XI. Account of the Martyrdom of St. James the Apostle.	XVII. Tertullian on the Rule of Faith.
XII. The Martyrdom of Polycarp.	XVIII. The same, continued.
XIII. Justin Martyr on Primitive Christian Worship.	

A

TABLE OF THE TRACTS,

SHEWING THEIR

ARRANGEMENT ACCORDING TO SUBJECTS.

I.

LITURGICAL.

No.	No.
3. Thoughts respectfully addressed to the Clergy on Alterations in the Liturgy.	13. Sunday Lessons.—The Principle of Selection.
9. On Shortening the Church Service.	37. Bishop Wilson's Form of Excommunication.
	39. Bishop Wilson's Form of receiving Penitents.

II.

ON ORDINANCES.

14. The Ember Days.	26. Bishop Beveridge on the Necessity and Advantage of frequent Communion.
16. Advent.	27. Bishop Cosin on the Doctrine of the Eucharist.
18. Thoughts on the Benefits of the System of Fasting, enjoined by our Church.	28. The same, continued.
21. Mortification of the Flesh a Scripture Duty.	32. The Standing Ordinances of Religion.
25. Bishop Beveridge on the great Necessity and Advantage of Public Prayer.	34. Rites and Customs of the Church.

III.

ON THE APOSTOLICAL SUCCESSION.

1. Thoughts on the Ministerial Commission, respectfully addressed to the Clergy.	delivered to a Country Congregation in —shire.
4. Adherence to the Apostolical Succession the safest Course.	17. The Ministerial Commission a Trust from Christ for the Benefit of His People.
7. The Episcopal Church Apostolical.	24. The Scripture View of the Apostolic Commission.
10. Heads of a Week-day Lecture,	33. Primitive Episcopacy.

- | | |
|--|--|
| No.
35. The People's Interest in their Minister's Commission.
42. Bishop Wilson's Meditations on his Sacred Office. No. 1.—Sunday. | No.
44. Bishop Wilson's Meditations on his Sacred Office. No. 2.—Monday.
46. Bishop Wilson's Meditations on his Sacred Office. No. 3.—Tuesday. |
|--|--|

IV.

ON THE DOCTRINE OF THE CHURCH.

- | | |
|--|---|
| 2. The Catholic Church.
5. A Short Address to his Brethren on the Nature and Constitution of the Church of Christ, and of the Branch of it established in England. By a Layman.
11. The Visible Church. Letters I. and II. | 20. The same, continued. Letter III.
23. The Faith and Obedience of Churchmen, the Strength of the Church.
29. Christian Liberty; or, Why should we belong to the Church of England? By a Layman.
30. The same, continued. |
|--|---|

V.

ON THE HISTORY OF THE CHURCH.

- | | |
|--|---|
| 15. On the Apostolical Succession of the English Church.
31. The Reformed Church. | 36. Account of Religious Sects at present existing in England.
38. Via Media.—No. I.
41. Via Media.—No. II. |
|--|---|

VI.

ON THE ARGUMENT FOR THE CHURCH.

- | | |
|---|--|
| 6. The Present Obligation of Primitive Practice.
8. The Gospel a Law of Liberty. | 19. On Arguing concerning the Apostolical Succession.
45. The Grounds of our Faith. |
|---|--|

VII.

RICHARD NELSON.

- | | |
|---|---|
| 12. Bishops, Priests, and Deacons.
22. The Athanasian Creed. | 40. Baptism.
43. Length of the Public Service. |
|---|---|

VIII.

RECORDS OF THE CHURCH.

- | | |
|--|--|
| I. Epistle of Ignatius to the Ephesians.
II. Epistle of Ignatius to the Mag-nesians.
III. The Apostle St. John and the Robber.
IV. Epistle of Ignatius to Polycarp.
V. Epistle of Ignatius to the Tral-lians.
VI. Account of the Martyrs of Lyons and Vienne.
VII. Epistle of Ignatius to the Smyr-neans.
VIII. Epistle of Ignatius to the Ro-mans.
IX. The Martyrdom of Ignatius at Rome. | X. Epistle of Ignatius to the Phi-ladelphians.
XI. Account of the Martyrdom of St. James the Apostle.
XII. The Martyrdom of Polycarp.
XIII. Justin Martyr, on Primitive Christian Worship.
XIV. Irenæus on the Rule of Faith.
XV. The temporal Condition and the Principles of Christians, from the Epistle to Diog-netus.
XVI. Address of Clement of Alex-andria to the Heathen.
XVII. Tertullian on the Rule of Faith.
XVIII. The same, continued. |
|--|--|

THOUGHTS

ON

THE MINISTERIAL COMMISSION.

RESPECTFULLY ADDRESSED TO THE CLERGY.

I AM but one of yourselves,—a Presbyter ; and therefore I conceal my name, lest I should take too much on myself by speaking in my own person. Yet speak I must ; for the times are very evil, yet no one speaks against them.

Is not this so ? Do not we “ look one upon another,” yet perform nothing ? Do we not all confess the peril into which the Church is come, yet sit still each in his own retirement, as if mountains and seas cut off brother from brother ? Therefore suffer me, while I try to draw you forth from those pleasant retreats, which it has been our blessedness hitherto to enjoy, to contemplate the condition and prospects of our Holy Mother in a practical way ; so that one and all may unlearn that idle habit, which has grown upon us, of owning the state of things to be bad, yet doing nothing to remedy it.

Consider a moment. Is it fair, is it dutiful, to suffer our Bishops to stand the brunt of the battle without doing our part to support them ? Upon them comes “ the care of all the Churches.” This cannot be helped ; indeed it is their glory. Not one of us would wish in the least to deprive them of the duties, the toils, the responsibilities of their high Office. And, black event as it would be for the country, yet, (as far as they are concerned,) we could not wish them a more blessed termination of their course, than the spoiling of their goods, and martyrdom.

To them then we willingly and affectionately relinquish their high privileges and honors ; we encroach not upon the rights of the SUCCESSORS OF THE APOSTLES ; we touch not their sword and crosier. Yet surely we may be their shield-bearers in the battle without offence ; and by our voice and deeds be to them what Luke and Timothy were to St. Paul.

Now then let me come at once to the subject which leads me to address you. Should the Government and Country so far forget their God as to cast off the Church, to deprive it of its temporal honors and substance, *on what* will you rest the claim of respect and attention which you make upon your flocks ? Hitherto you have been upheld by your birth, your education, your wealth, your connexions ; should these secular advantages cease, on what must CHRIST'S Ministers depend ? Is not this a serious practical question ? We know how miserable is the state of religious bodies not supported by the State. Look at the Dissenters on all sides of you, and you will see at once that their Ministers, depending simply upon the people, become the *creatures* of the

people. Are you content that this should be your case? Alas! can a greater evil befall Christians, than for their teachers to be guided by them, instead of guiding? How can we "hold fast the form of sound words," and "keep that which is committed to our trust," if our influence is to depend simply on our popularity? Is it not our very office to *oppose* the world? can we then allow ourselves to *court* it? to preach smooth things and prophesy deceits? to make the way of life easy to the rich and indolent, and to bribe the humbler classes by excitements and strong intoxicating doctrine? Surely it must not be so;—and the question recurs, on *what* are we to rest our authority, when the State deserts us?

CHRIST has not left His Church without claim of its own upon the attention of men. Surely not. Hard Master He cannot be, to bid us oppose the world, yet give us no credentials for so doing. There are some who rest their divine mission on their own unsupported assertion; others, who rest it upon their popularity; others, on their success; and others, who rest it upon their temporal distinctions. This last case has, perhaps, been too much our own; I fear we have neglected the real ground on which our authority is built,—OUR APOSTOLICAL DESCENT.

We have been born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. The Lord JESUS CHRIST gave His Spirit to His Apostles; they in turn laid their hands on those who should succeed them; and these again on others; and so the sacred gift has been handed down to our present Bishops, who have appointed us as their assistants, and in some sense representatives.

Now every one of us believes this. I know that some will at first deny they do; still they do believe it. Only, it is not sufficiently practically impressed on their minds. They *do* believe it; for it is the doctrine of the Ordination Service, which they have recognised as truth in the most solemn season of their lives. In order, then, not to prove, but to remind and impress, I entreat your attention to the words used when you were made Ministers of CHRIST'S Church.

The office of Deacon was thus committed to you: "Take thou authority to execute the office of a Deacon in the Church of God committed unto thee: In the name," &c.

And the priesthood thus:

"Receive the HOLY GHOST, for the office and work of a Priest, "in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And "be thou a faithful dispenser of the Word of God, and of His "Holy Sacraments: In the name," &c.

These, I say, were words spoken to us, and received by us, when we were brought nearer to God than at any other time of our lives. I know the grace of ordination is contained in the laying on of hands, not in any form of words;—yet in our own

case, (as has ever been usual in the Church,) words of blessing have accompanied the act. Thus we have confessed before God our belief, that through the Bishop who ordained us, we received the HOLY GHOST, the power to bind and to loose, to administer the Sacraments, and to preach. Now *how* is he able to give these great gifts? *Whence* is his right? Are these words idle, (which would be taking God's name in vain,) or do they express merely a wish, (which surely is very far below their meaning,) or do they not rather indicate that the Speaker is conveying a gift? Surely they can mean nothing short of this. But whence, I ask, his right to do so? Has he any right, except as having received the power from those who consecrated him to be a Bishop? He could not give what he had never received. It is plain then that he but *transmits*; and that the Christian Ministry is a *succession*. And if we trace back the power of ordination from hand to hand, of course we shall come to the Apostles at last. We know we do, as a plain historical fact; and therefore all we, who have been ordained Clergy, in the very form of our ordination acknowledged the doctrine of the APOSTOLICAL SUCCESSION.

And for the same reason, we must necessarily consider none to be *really* ordained who have not *thus* been ordained. For if ordination is a divine ordinance, it must be necessary; and if it is not a divine ordinance, how dare we use it? Therefore all who use it, all of us, must consider it necessary. As well might we pretend the Sacraments are not necessary to Salvation, while we make use of the offices of the Liturgy; for when God appoints means of grace, they are *the* means.

I do not see how any one can escape from this plain view of the subject, except, (as I have already hinted,) by declaring, that the words do not mean all that they say. But only reflect what a most unseemly time for random words is that, in which Ministers are set apart for their office. Do we not adopt a Liturgy, *in order to* hinder inconsiderate idle language, and shall we, in the most sacred of all services, write down, subscribe, and use again and again forms of speech, which have not been weighed, and cannot be taken strictly?

Therefore, my dear Brethren, act up to your professions. Let it not be said that you have neglected a gift; for if you have the Spirit of the Apostles on you, surely this is a great gift. "Stir up the gift of God which is in you." Make much of it. Show your value of it. Keep it before your minds as an honorable badge, far higher than that secular respectability, or cultivation, or polish, or learning, or rank, which gives you a hearing with the many. Tell *them* of your gift. The times will soon drive you to do this, if you mean to be still any thing. But wait not for the times. Do not be compelled, by the world's forsaking you, to recur as if unwillingly to the high source of your authority. Speak out now, before you are forced, both as glorying in your privilege, and to ensure your rightful honor from your people. A notion has gone abroad, that they can take away your

power. They think they have given and can take it away. They think it lies in the Church property, and they know that they have politically the power to confiscate that property. They have been deluded into a notion that present palpable usefulness, produceable results, acceptableness to your flocks, that these and such like are the tests of your Divine commission. Enlighten them in this matter. Exalt our Holy Fathers, the Bishops, as the Representatives of the Apostles, and the Angels of the Churches; and magnify your office, as being ordained by them to take part in their Ministry.

But, if you will not adopt my view of the subject, which I offer to you, not doubtingly, yet (I hope) respectfully, at all events, CHOOSE YOUR SIDE. To remain neuter much longer will be itself to take a part. Choose your side; since side you shortly must, with one or other party, even though you do nothing. Fear to be of those, whose line is decided for them by chance circumstances, and who may perchance find themselves with the enemies of CHRIST, while they think but to remove themselves from worldly politics. Such abstinence is impossible in troublous times. HE THAT IS NOT WITH ME, IS AGAINST ME, AND HE THAT GATHERETH NOT WITH ME SCATTERETH ABROAD.

These Tracts are sold at the price of 2d. for each sheet, or 7s. for 50 copies.

LONDON: PRINTED FOR J. G. & F. RIVINGTON,
ST. PAUL'S CHURCH YARD AND WATERLOO PLACE.

GILBERT & RIVINGTON, Printers, St. John's Square, London.